The Bleſſedneſs of doing Good.

A

SERMON

Preached in the Pariſh Church of

St. *SEPULCHRE*,

June the 12*th*, 1712.

BEING

Thurſday in *Whitſon-Week*;

At the Anniverſary Meeting of the Children Educated in the CHARITY-SCHOOLS in and about the Cities of *London* and *Weſtminſter*.

Publiſhed at the Requeſt of ſeveral Gentlemen concerned in that CHARITY.

By *GEORGE* Lord *WILLOUGHBY* de *BROKE*, D.D.

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Acts 20. Ver. 35.

--- And to remember the Words of the Lord Jeſus, how he ſaid, It is more Bleſſed to give than to receive.

THESE Words are the Concluſion of a very affectionate and long Diſcourſe, which St. *Paul* continued even till Midnight, at *Miletus*, whither a very great Concourſe of devout Chriſtians, from all Parts of *Aſia*, came to attend him upon his Summons, and then took their final Leave of him, and received his Counſel, and laſt Benediction. Wherein, after he had ſolemnly purg'd himſelf, by a ſolemn Appeal to God and to their Conſciences, in that he had *declared the whole Will of God* to them, and was therefore *clear of the Blood of any*, that ſhould unhappily miſcarry; and had moreover recommended them *to God, and the Word of His Grace*; that he might leave the Sum of all his Preaching the warmer upon their Hearts, he concludes with this earneſt Exhortation, that they would ever *remember the Words of our Lord Jeſus, how he ſaid, It is more Bleſſed to give than to receive.*

AND what Words could I have pitcht on, that might ſink ſo deep into your Hearts, or that can be ſo juſtly adapted to your preſent pious Diſpoſitions, as theſe? If you will reflect withal, that our Lord did once vouch-

laſe to be under the very Circumſtances of theſe little ones now before us; and was an innocent, meek, teachable, induſtrious, and humble Child himſelf; born of Parents as mean, as deſtitute as theſe Children are; but poſſibly more Induſtrious, certainly more Holy than theirs: Educated by them every way as hardly; ſubject to them in all things; and exerciſed under them, from the beginning, in that very way of Piety and univerſal Goodneſs, to which theſe Children, by your religious and watchful Care, are devoted; and from which He never, in the leaſt Semblance of a ſingle Inſtance, once departed.

Let me therefore charge this upon your tender Souls, dear Children, and conjure you to Write it in your Hearts; that our Lord Jeſus was once as one of you: And that you continually beg of Him to give you His Grace, ſo to improve in all the Virtues of the Chriſtian Life, as to grow daily more and more like unto Him, in every Station of your Lives.

And for our Encouragement in this good Work, we may preſume to believe, that our Lord, at their Years, would have been better pleaſed to have been one of ſuch an holy Meeting, in ſuch an holy Place, upon ſuch an holy Occaſion as this; than he was at his Sitting in the midſt of the Doctors. And therefore, whoever ſhall commiſerate the Circumſtances of theſe poor Children before us, or be any ways Aſſiſting to their Education,

tion, will doubtleſs feel an unſpeakable Comfort ſpringing up in his own Soul, from this well-grounded Hope, that what he doth to the leaſt of theſe little ones, our Bleſſed Lord will graciouſly accept as done in very deed unto himſelf.

And as our Lord gradually improv'd in Stature and Wiſdom; it pleaſed the divine Providence, purpoſely to chooſe ſuch Circumſtances of Life for Him, as would beſt accord with, would beſt expreſs this ſacred Maxim and Principle of His Heart: For of all Men that ever were, or ſhall be born; He leaſt affected, leaſt deſired to Receive, and had the moſt exquiſite taſt and reliſh of Giving, and of doing Good.

So that we may not without ſome grounds of Probability infer from theſe Words, not being ſo much as once recorded in any of the Goſpels, that they were the familiar Saying of our Saviour; which could never be in danger of being loſt, ſo long as any Memory of Him ſhould be preſerved; and are therefore very juſtly ſtyled by the Apoſtle, peculiarly the *Words of our Lord Jeſus*; and may be received by us as the Chriſtian Deviſe or Motto; which with all poſſible Propriety might have been Engraven upon His Croſs, whereon he freely gave all that humane Nature hath to give, or can ever want; he gave his bleſſed Self a Ranſom for the World: However they ought to be writ in the Heart of every Chriſtian, as an Eternal Me-

Memorial of theſe Three great Points; which I ſhall make the Heads of my Diſcourſe.

THE *Firſt* Point is, *That theſe Words repreſent the Character of our Lord.*

THE *Second, That they expreſs the Genius of His Religion.*

THE *Third, That they declare to us, wherein the peculiar Bleſſedneſs of the Chriſtian Life does conſiſt.* And,

Firſt, From theſe Words, being ſo familiar with our Lord, we may *preſume* they were intended *to repreſent the Character of His very Soul*; how he was devoted to all the Offices of Humanity and good Nature.

THE two general Habits which filled and employed the whole intenſeneſs of his Soul, were unaffected Piety towards God, and Charity to Mankind; and that theſe two ſacred Duties might never, or very rarely, interfere; He choſe the Solitude of the Night for his uſual Devotions, that no opportunity of doing Good might ſlip by Him unobſerv'd, or unimprov'd; but yet, if they did providentially interfere, he preferred Mercy to Men, before Sacrifice to God.

HE had not any one Affection in the bleſſed Frame of his Mind, but what was divinely exerciſed in conſtant Acts of Beneficence; for He ſcarce ſo much as ever indulged himſelf in any one innocent Pleaſure of humane Life, but the going about continually to do Good, the very Bleſſed-

Bleſſedneſs of my Text; which was Meat and Drink indeed to Him; who knew no other Deſires but to fulfil all Righteouſneſs, by doing the Works of miraculous Goodneſs, which never Man did; healing the Souls and Bodies of Men tormented by the Devil, and exhibiting himſelf upon all Occaſions, a familiar Example of that divine Life of Piety and Charity, of which Man is capable through his Grace, and by an humble imitation of Him.

AND here, be pleaſed to obſerve, that our Lord choſe not the Charity of Alms-giving for his Province; how bleſſed a Part ſoever that be: For Gold and Silver He had none; neither his Kingdom, nor any part of his Treaſure, were of this World: Neither had He the like Obligations with us, to lay a good Foundation againſt the time to come, by transferring hereby the periſhing Intereſt of preſent things into Heaven, where He was Lord and Heir of all things; this indeed is our Duty, becauſe Liberality in giving is as abſolutely requiſite to the future Happineſs of the rich Giver, as it is neceſſary to the preſent Subſiſtance of the poor Receiver.

THIS part therefore He left for thoſe principally, whom He intended to honour with the ſacred Truſt of being the immediate Stewards of his Providence; to whoſe Commiſeration and Care He ſhould commit the indigent Creatures of his Family; that by a compaſſionate Heart, and a liberal Hand, and a diſcreet Diſtribution, they might

be

be in the place of God himſelf, doing Good continually, receiving the Petitions and the Bleſſings of thoſe that are ready to periſh, and thereby becoming perfect in all the Offices of Mercy and Goodneſs.

THIS part of Liberality, I ſay, our Lord exerciſed not: But his divine Compaſſion was intent upon a Charity much more exalted than this; the relieving the Souls of Men, and providing for their eternal Welfare; a Charity in kind and in Deſign, which this of yours reſembles. For though your Liberality hath greatly abounded, yet the chief Scope of this *your labour of Love*, is the Chriſtian Education of theſe poor Children; that they may be early ſeaſoned with the Principles of pure and undefiled Religion, and may become Examples of Virtue and Piety, in thoſe Families where they ſhall be received, and may do ſome good in their Generations, and continue for ever living Members of the Kingdom of God. This is a Charity wherein you truly co-operate with our Bleſſed Lord, the Lover of Souls, and Saviour of Mankind: Becauſe it extends farther than to the ſhort Subſiſtance and Accommodation of this tranſient State; and applies it ſelf to the making ſeaſonable Proviſions for Eternity. A Charity therefore, whoſe bleſſed Effects ſhall never fail: So that there ſhall not be one Object of this your preſent Beneficence, whoſe happy Education, under your pious Care, ſhall ſet him right in the ways of God; but who (if he

e perſiſts therein) ſhall every Moment of a leſſed Eternity have reaſon to thank God nd you, for that Happineſs, the Foundation hereof was laid in this your Charity.

And this I mention for the Honour of this articular kind of Charity, above all others, nd for your great Incouragement in it; that is the very Part our Lord choſe, wherein o diſplay the utmoſt beneficial extent, and erfection of Goodneſs. For what other is our moſt Chriſtian Aim in this, but the ve-y ſame with that of our Bleſſed Saviour's; he Glory of God, the Inlargement of his King-om, and the eternal Happineſs of theſe little nes that are now before us! Theſe are indeed n aſtoniſhing Number, very near Five Thou-and; ſo wonderfully hath this your Charity, hrough the Mercies of God, grown and pre-ailed! And of ſuch happy Influence hath your Example been, that I truſt (if our political Diſcords do not withhold the Mercy of God rom proſpering this good Work, as He hath itherto done) many of us ſhall live to ſee Orphans bred up in this publick Manner ex-eed, in the ſeveral Parts of this Kingdom, the Number of thoſe that were Sealed in the ſe-eral Tribes of *Iſrael*.

The preſent appearance of ſo many clean, ecent, modeſt Children; their reverent Be-aviour in the Houſe of God; their exact Con-ormity to the Orders and Ceremonies of our Church; is, I verily aſſure my ſelf, the good-ieſt Sight the whole World can boaſt of in

any kind: Is a Sight, I preſume to ſay, whic
their holy Angels, who always ſtand befor
the Face of God, do now peculiarly rejoice i
If then we might be permitted to glory, w
would glory in this Appearance. But th
oſtentatious part of this, farther than as it ma
provoke unto Love, and unto good Works, Yo
with a truly Chriſtian Humility, avoid: Fo
though the World may read ſo large a Cat
logue of theſe happy Objects of your wiſe an
religious Care; yet the Names of you, the
chief Patrons and Benefactors, are no whe
to be found, but *in the Book of Life*: There
the punctual Record of this your Charity
and thence ſhall be adjudged your full Re
ward.

I proceed to the *Second Obſervation fro
theſe Words of our Lord; that they expreſs t
Genius of His Religion*; the natural tendenc
whereof is, to ſmooth and ſoften our harſh an
unrelenting Tempers, that thereby we migh
be perfectly diſpoſed and furniſhed unto ever
good Work.

INFINITE Goodneſs, the very ſubſtantia
Goodneſs of the Godhead, was intimatel
united to the Soul of our Saviour: And there
fore is this Principle of Beneficence and uni
verſal Good-will, the proper Spirit of his Hol
Religion; and ſhould be the Temper an
Character of all his Followers.

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But ſo ſubtle hath been the Enemy of Mankind, that, in many parts of the Chriſtian World abroad, he hath greatly abuſed the tender Affections of Perſons, zealouſly bent upon doing Good in a more than ordinary degree; and hath thereby betrayed them into many hurtful and fooliſh Superſtitions. But, bleſſed be God, inſtead of Monaſtick Foundations, He hath raiſed up amongſt us, every where, Nurſeries of pious and uſeful Education; where our Youth are Inſtructed in every good Work that can be profitable for Men.

To this truly Chriſtian Spirit, ſo abundantly ſhed abroad in all your Hearts, it is to be aſcribed, that theſe Children ſtand before us, ſeparated, I hope, from the Pollutions of the World; but by no means from the Employments of it: For by your religious Care, and the joint Liberality of others, they are placed out to the ſeveral Occupations that are moſt ſuitable to their Capacities, and Strength; but the good Foundation is firſt laid; they are firſt *brought up in the Nurture and Admonition of the Lord*; are nouriſhed and ſuſtained *with the ſincere Milk of the Word*; *that they may grow thereby* to be capable of receiving the *Bread of Eternal Life*: So that they are never recommended to any Family, till you have had good Experience of them, that they are well ſeaſoned with Piety, Induſtry, and good Manners; whereby, I hope, it is generally found, that the Bleſſing of God goes along

with them, as it did with holy *Joſeph*, that *whatever they do the Lord maketh it to Proſper*. And reflect, I beſeech you, for your own Comfort, if there be Joy in the Preſence of God over one Sinner that Repenteth; what may juſtly be your humble Hope, in that ſuch Multitudes (who otherways would, moſt probably, have been expoſed to Idleneſs and a diſſolute Life) are, by your provident Piety, under ſo hopeful a prevention of ever being grievous Sinners, or needing deep Repentance?

But then, let every one conſider, how aggravating his Guilt will be that ſhall any ways offend one of the leaſt of theſe little ones; ſeducing him from the ways of God and Virtue, into the Paths of Sin and Perdition. Whoever of theſe ſhall thus miſcarry; You and the Publick ſhall ſtand diſcharged: His Puniſhment ſhall be upon his own Head, and his Accomplices: Becauſe, if any Charity ſhall ever be ſo graciouſly accepted for true Righteouſneſs, as to cover a multitude of Sins, either of the Charitable Perſon himſelf, or of the Community to which he belongs, from being rigorouſly accounted for; I ſhould indulge my hopes from this Charity, above all other; becauſe there ſeems ſome glimpſe of equitable Congruity, that that Charity ſhould cover the moſt Sins in our ſelves, which is intended to prevent, as far as poſſible, the Sins of others.

And,

And, for this good End, the publick Proviſions and Incouragements for Religion and Virtue; the Laws againſt Immorality and Prophaneneſs, never were in any Age, or in any Country, wiſer or better, than in our own. And I cannot but in gratitude to the Adminiſtration think, that theſe our good Laws, ſo often inforc'd by repeated Admonitions from the Throne, have had their good Effect: And permit me to obſerve it to the Glory of God firſt, and next, under theſe Encouragements and Aſſiſtances, to the highly deſerved Commendation of the Parochial Clergy amongſt us; that through their aſſiduous Labours, their ſound and affectionate Preaching, and their good Example in all things; never were our Churches ſo well filled; never our Communions ſo frequented; never more holy Zeal, more humble Devotion; never larger Charities, than what are conſtantly offered up at the Holy Table in every Church of this great City.

But that which hath principally given Life to our Laws, Vigour to the Miniſters of God, and Efficacy to every Example; that which powerfully recommendeth our National Intereſt to the Divine Providence, is the eminent Piety and Charity of our ſupream Governour, whom God hath ſet upon the Throne of theſe Nations: Who, from the Years of the leaſt of theſe little ones, hath remembered her Creator; and, ever ſince, hath endeavoured to adorn her Soul with all divine

Graces,

Graces, ſuitable as well to the Immediate Miniſters of God, as to the humbleſt of all his Servants; who, I believe, hath, for that end, never omitted to Worſhip God, Morning and Evening in Private: And I never heard, tho' I have been honoured with her the Service ever ſince her happy Acceſſion to the Thron, that She ever once wholly omitted publick Offices of our Liturgy: She lifts up holy Hands, day by day, for a Bleſſing on the publick Councils and Adminiſtration; that every thing may work together for the greater Good of all her Subjects, and the Peace of the World. And, that the Deſires of her Soul might be more prevalent with God, her Devotions aſcend not to Heaven empty; for her Royal Charity ever accompanies her Devotion, this is the holy Incenſe with which her Prayers are conſtantly offered up to God, for His Bleſſing on her Government; and therefore She *deviſeth liberal Things*. The Refugees of all Nations feel her Charity, and are nouriſhed from her Hands; how much more then, her own born Subjects, who are the very natural Members of Her political Perſon, and are therefore every one of them as her Child!

HERE then is our Comfort; and let this be my Apology, that I have mentioned theſe things, which are better known than I can poſſibly deſcribe them; that if this good Work before us ſhould ever be in Diſtreſs, we have a never-failing Reſource, ſealed to us

in the very Elements of her Royal Heart, that no publick Work, which tends ſo directly to the Honour of God, ſo immediately to the Relief of the Poor, ſo diffuſively to the common Benefit of all her People, can ever want her utmoſt Incouragement and Aſſiſtance.

And it hath been a conſtant good Omen with me, that God would entertain Thoughts of Mercy towards this Nation, and in his own good time give us the Eſtabliſhment of Peace; in that He hath raiſed up this Spirit of Charity, which hath gradually extended its *Influence*, as the Burden of the War *hath* increaſed: And this hath been our Wiſdom; that our Prayers and Alms have contended before God with as true a Zeal, as our valiant Country-Men have Fought. And tho' they have been always Conquerours, yet I am ſure they will forgive me in ſaying, that the happy Iſſue of all their Victories is due to that Bleſſing, which the publick Charity and Piety have, at laſt, obtained from the Great Arbitrator of the World; whoſe ſole Prerogative it is, to *weigh, and ballance the Nations*; *and to determine the Bounds of their Habitations.*

And therefore give me leave farther to obſerve, and I do it with a joyful Heart, as a juſt Incouragement to you, to abound more and more in this good Work; That this your moſt Chriſtian Charity, and all other your publick Alms, joined with thoſe

of

of our Royal Interceſſor, are at laſt *come before God for a Memorial for us*; for He hath, at length, been graciouſly pleaſed to hear and pity our Groans and Oppreſſions, under the Calamities of this long and waſting War; and will, I hope, ſay effectually to the Sword, *Deſtroy no farther*: And, for this great and good End, He hath been pleaſed to ſingle out the comprehenſive Wiſdom, Equanimity, and Juſtice of our QUEEN, *whom he delights to Honour*, to compaſs and ſettle the Terms of Peace.

LET it therefore be the Glory of Her Reign, that She loves Peace more than Conqueſt; and that our Eaſe and Proſperity are nearer her Heart, than any other Intereſt whatſoever. And, next to Her, let us wiſh all manner of Felicity to thoſe, who with ſo much Wiſdom, Fidelity, Courage, and Zeal, have ſerved their Country under Her Directions, in this great Work: And notwithſtanding all the unnatural Difficulties, which have been caſt in their way, have yet wrought out for us ſuch a Deliverance, and ſuch a Peace as this, which I hope we are juſt entring upon: A Peace, wherein our Government ſhall be reſpected abroad, our Trade greatly extended, and our Holy Religion farther ſecured to us in the Proteſtant Succeſſion in the *Illuſtrious Houſe of Hanover!*

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WHAT remains to Crown the whole, is ur part alone; which is, to endeavour umbly to deſerve of God, that this may e a laſting Peace, and a laſting Bleſſing o us, and to our Poſterity.

AND let no Man living, no not all he united Wiſdom of the whole Earth, ſſume preſumptuouſly a Capacity to fore- ee and determine what Peace ſhall, in act, be laſting; this depends entirely up- n Providence, and is in the Hand of God lone: So that there are no certain Terms, or infallible Security deviſable for this; ut a general Progreſs in that Righteouſ- eſs, whereby, alone, Nations are Eſta- liſhed.

AND therefore, my worthy Friends, (to pply this to the Purpoſe for which I in- ended it) as this your pious Work hath, verily believe, had no ſmall Share in diſ- oſing the Divine Mercy to bleſs, at laſt, he publick Councils with ſo happy an Iſſue; et me beſeech you, in Gratitude to God, nd true Zeal for our common Intereſt, o perſevere more and more in doing Good.

THAT this your Charity, which hath been ſo ſeaſonable a Relief againſt the Po- verty, which this War hath unavoidably occaſioned, may be as effectual a Provi- ion againſt that Immorality and Pro- phaneneſs, which the Proſperity of Peace will be apt to tempt us to; may it be diſ-

fuſed farther and farther, and continue to bleſs our Country!

I proceed to the *Third and laſt Obſervation from the Words of the Text: That they declare to us wherein the peculiar Bleſſedneſs of the Chriſtian Life doth conſiſt*; which is beſt promoted by Giving, and by doing Good.

For Charity is not a ſolitary Virtue, a ſingle Bleſſing; but the happy Conſpiration of all thoſe ſoft and tender Paſſions, from whence Humanity, that is, the moſt perfect State of Humane Nature, takes its Name: Nay, all that we know of God, whereby he is in himſelf *the Bleſſed for evermore*, and to us, the great Object of our Love and Adoration, is, that He is abſolutely perfect in all the infinite varieties of Goodneſs, wherein the ſeveral Infirmities, and Wants, and Sins of all his Creatures take their Sanctuary and their Refuge.

Various have been the Graces, the Communications, and Honours, which God, at ſundry Times, upon infinite Occaſions, in ſeveral Perſons, hath vouchſafed to Mankind; but none in the general hath been comparable to that all-wiſe indulgent Oeconomy of his Providence, whereby he has commiſſioned and intruſted every one in his Sphere to be aſſiſting and helpful to each other: That all Mankind might taſt

taſt the Bleſſedneſs of my Text: That you, and I, and all of us, indigent Creatures every one of us, ſhould yet be honoured to be the Stewards of his Providence to one another; ſhould be, not only as it were good Angels, miniſtring to the Patron and Father of Mankind; but (I ſpeak it with all imaginable Reverence) ſhould be even as Gods on Earth, receiving the Prayers, and relieving the Wants of thoſe, who do not diſdain even to proſtrate themſelves at our Feet. Who can reflect on the Honour and Felicity of this State, and not beg of God to give him an humble, and a thankful Heart, that he may diſcharge this ſacred Commiſſion with Approbation to his Maſter, Comfort to his own Soul, and to the Good of all about him.

Reflect, I beſeech you, on all the various Scenes of Life, which buſy and imploy the Sons of Men: What part can we act upon this great Theatre ſo Delightful, ſo Honourable, and ſo nearly allyed to God, as that of a Patron and Friend of Mankind?

But how bleſſed it is to Give, how much of the Life of God there is in it, you, I hope, and all other religious Perſons, who are exerciſed in theſe Virtues, feel at preſent; and may we all daily feel, more and more, to a bleſſed Eter-

nity, infinitely beyond what our Hearts can now conceive or Words expreſs!

I ſhould have been more particular in the Illuſtration and Inforcement of this Duty, from ſeveral Heads of Diſcourſe, which might have been very proper and very neceſſary in any other Audiance, and upon any other Occaſion, but this: Which might have been drawn either from thoſe internal Diſpoſitions of Soul, from whence this Chriſtian Virtue, under the Grace of God, doth ariſe; or from the Habit or actual Exerciſe by which it is expreſſed; or from the Conſcience and Memory of it, by which it is taſted and enjoyed; or from the natural Fruits which ſpring from it in this Life, by which it is adorned, nouriſhed and ſuſtained; or from thoſe ſupernatural Bleſſings, which by the Divine Benediction, are promiſed to it, and ſhall infallibly reward it hereafter: Theſe Topicks I ſhould, I ſay, have inſiſted largely on any where but here, on any Occaſion but this; for what Oratory can affect the Hearts of Men like the Appearance of theſe bleſſed little Ones before us? Who, as it were, irreſiſtibly beget the ſame Affections in every one that ſeeth them, which the tender Parent hath for his own Child: What Words therefore can be wanting to excite, or can indeed come up to ſuch devout Paſſions?

And moreover, the holy Zeal for Charity, which every where appears in this Great City, made me think, and I believe very juſtly, that there would be no Occaſion, that it could ſcarce be decent, to preſs the Generoſity and Growth of your Charity, particularly in this highly commendable Inſtance before us, either by any Amplifications of the Duty it ſelf, or by any Views of the Rewards of it.

And beſides, I am verily perſuaded, that every one of you here preſent, and all others, who are united with you, and are any ways aſſiſting to you in this holy League of Charity, are already, or ſhall be hereafter, viſible inſtances of the Bleſſing of the Divine Providence.

And may the Divine Mercy return the Bleſſing of this Charity to you in kind! That for your Feeding, your Cloathing, your Educating theſe helpleſs little ones, He would continually Bleſs all you, who are now, or who ſhall at any time hereafter be Parents of Children, that they may take good Courſes, may grow up in the Fear and Service of God, may never be deſtitute of true and faithful Friends, may every way be laſting Comforts to you, and happy Heirs with you of Eternal Life! And ſolace your Hearts by Faith, that our Lord, who imbraced and laid his Hands on, and bleſſed thoſe little Children that were brought unto Him, will doubtleſs accept this Charitable

table Work of yours, and Bleſs you, even you, who do now preſent theſe before Him. For the Prayers of them and of their Parents ſhall take place; the Bleſſings of theſe that were ready to periſh, not with Cold, and Hunger, and Nakedneſs only, but without this your pious Care, even eternally, through an idle and diſſolute Life; the Bleſſings of theſe, I ſay, ſhall come upon you: And they ſhall be Interceſſors for you at the Throne of Jeſus, who did once vouchſafe to be Poor himſelf, but is now exalted to the Right Hand of God, there to be their Patron and ours. Before whom, when, in the great and terrible Day, wherein we muſt all give an Account of our own Works, it ſhall be required of us, whom have ye Fed, whom Cloathed, whom Educated in the Fear and Service of God: Theſe here preſent, and all other Objects of your Charity, ſhall ſtand up and appear as your Vouchers: And for the eternal Reward of your Charity, may you then hear the Merciful Jeſus, our Lord and Judge, ſay to you, *Come ye bleſſed of my Father, what ye did to the leaſt of theſe little ones, ye did it unto me, enter into the Joy of your Lord.*

Let me therefore, worthy Friends, conclude this Diſcourſe, as the Apoſtle did his; that however what has now, from a ſincere Zeal to this good Work, been offered to your Meditations, may poſſibly affect you; I do exhort you, I beſeech you

you, I conjure you by the Lord Jeſus, that you would ever remember His moſt Sacred Words, which carry in them the expreſs Character of His very Soul; the true Spirit of His Religion; and the happieſt State of the Chriſtian Life; write them in your Hearts, never to be forgotten, how He ſaid, *It is more Bleſſed to give than to receive.*

FINIS.

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